

THE Western Standard

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

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Poetry.

The Mormon Car.

BY JOHN TAYLOR.

"Put 'em through by daylight."—A. Robbins.
"Let her rip, and let her roll."—Dr. Clinton.
"Ticket the baggage for Salt Lake."—N. H. Pitt.
"Look out for the engine when the bell rings."—Judge Daniels.

THEY—"Jennet and Jennet."

The Mormon Car is moving, and has been in motion long;
At first her power was feeble, but now it's getting strong;
And having started on the track, the best that we can do,
Is to keep the car in motion, and pop her quickly through.

We have a good Conductor, and a Brakeman with his force;
Who, when a danger threatens, can stop the Iron Horse.

We've an Engineer and Fireman, and an Engine good and true;
Then let's keep the car in motion, and pop her quickly through.

She has had a few collisions, as she's moved along her track;
And been jostled, crush'd, and splinter'd, but she never would go back;
And though opposed by every power, she's never collaps'd a bit;
But let on steam, and clear'd the track, and popp'd her quickly through.

She's had stations with the Buckeyes, and with Pukes and Suckers too;
Who prophesied the Mormon Car could never travel through;
But on a solid track, and fired up, with Deseret in view,
She's disappointed all their hopes, and popp'd her quickly through.

She's friends around, in every land, in nations near and far;
Who're calling for the pure in heart to step into the Car.
They will station them, and ticket them—what more, then, can they do,
Than to tell them all to step aboard, and she will pop them through.

And to thousands now in every clime, who're hasting to their home;
Who, like "doves unto their windows," or in "ships of Tarshish" come,
There's a place for all, a home for all, in Deseret for you;
Then never faint, but go ahead, and pop her quickly through.

We have tried her on Religion, and she's distanc'd every class;
We're running now with Politics, and soon we'll take the van;
Our banner floats for all men who do the right thing;
Who vice despise and virtue love, we'll pop them quickly through.

We're been long enough in leading-strings, and can't wait with patience wait;
But we'll make our bow to Uncle Sam, and ask to be a State.
And then with Brigham at the head, and Jed and Heber too,
We'll all unite, with one consent, and pop her quickly through.

Attila and the Huns.

The Eastern part of Europe is a mosaic of nationalities. A Hungarian poet says that his unfortunate country contains numerous representatives of every race inhabiting Europe and Asia. When a student of medicine at Vienna, I often counted, in the great hall of the University, the representatives of twenty-five different languages, and exhibiting almost every type of the human race. Hungary, as well as the Danubian Principalities, lay exactly in the path which the nomads of Asia followed in their migration to the West. All of these wandering nations, of whom the complete history remains to be written, left behind them, in the region of the Lower Danube, traces of their nationality, their Eastern institutions, their nomadic and semi-barbaric life. I say semi-barbaric; for the history, especially that of the Huns, was written by their enemies, the Latins, who were ultimately obliged to acknowledge the impetuous force of the Eastern conquerors. At the accession of Attila to the Hunnic throne, their empire extended from the Western confines of Asia to the base of the Alps. A barbarous and ferocious character was given them, as also to the other nomadic nations from the North, by the accursed descendants of the

brave old Romans, who, in their time, would have defied Attila, as they did Hannibal, even at the gates of Rome. The so-called "Scourge of God" erected his "iron throne" near Buda in Hungary. This name was given him by the priests; but, on the other hand, Attila was a wise and generous ruler, cruel only to his worst enemies. His court was one of unusual splendor for those early times. The Roman Priscus has left us a full description of the palace of Attila at Joazebery. There he collected around him the wisest and most polite men of the age, and treated them with royal magnificence. There is reason to believe that certain alphabetical signs were already employed to represent the sounds of the Hunnic language—signs which afterwards disappeared amidst the ruins of the empire of Attila. Even the art of engraving in relief was well known among them.

The great Hunnic King was a person of remarkable sobriety and simplicity. There is no better proof of his not having been what the Latin authors represented, than that Honorius, the sister of Valentinian III requested his hand in marriage. The proud sister of the Emperor, irritated at his not permitting her to espouse a noble Roman, secretly sent a courier to the court of Attila, with a message of love, inviting, at the same time, the Hunnic king to repair to Rome with his armies, where she would become his bride. She also sent him her ring, as a pledge of her affection, and the union which she desired to contract. Attila, supposing, at first, that it was merely a ruse on the part of the Roman Emperor, gave a cold response to the singular request of Honorius. Sixteen years later, however, inspired more by political considerations than by the tender passion, he demanded her of the Courts of Ravenna and Constantinople as a bride, together with a goodly portion of the Roman Empire, as a dowry. Valentinian III. responded that Honorius was married, and, moreover, that she had no right to any part of the empire—an answer that did not satisfy Attila. The signal of war was given, and at the voice of their king, the hordes of the coasts of the Baltic, the banks of the Volga and the Danube assembled at the confluence of the Rhine and the Neckar, to reduce the Western Empire. The Hunnic nation itself became dismembered soon after the death of Attila, in the year A. D. 453.

The Huns, like most of the Orientals, had a plurality of wives. Attila conceived a passion for the daughter of Erich, King of Burgundy. The marriage with her proved fatal to the conqueror, in whose royal train marched a crowd of kings and princes, and who, on the banks of the Rhine, had settled the fate of Rome herself, with Pope Leo and the Consular Arinus. Hilgunde repaired to the court of Attila, to become his bride. She was received with all the circumstances and surroundings of magnificence that could be afforded by the Occident and the Orient. Hardly had the nuptial feasts begun, when Attila, fresh from conquest, and with the laurels of victories gained over the Romans, on his brow, fell by the hand of his treacherous Hilgunde, who plunged a dagger into his breast. "As with the Huns, not ordinary tears, but tears of blood," were regarded as an homage most worthy of such a chief. They enclosed his remains in a magnificent coffin; and, that they might be forever exempt from insult, immolated the workmen who had dug his grave.

"His body," says Gibbon, "was solemnly exposed in the midst of the plain, under a silken pavilion, and the chosen squadrons of the Huns, wheeling round in measured evolutions, chanted a funeral song to the memory of a hero glorious in his life, invincible in his death, the father of his people, the scourge of his enemies, and the terror of the world. The spoils of nations were thrown into his grave, the captives who had opened the ground were immolated, measured, and the same Huns who had indulged such excessive grief, feasted with delicate and interpenetrating mirth about the silent sepulchre of their king."

Costa Rica—Its Population, Army, Commerce, Revenues, Education, Climate.

PUBLIC attention has been of late much directed to the Republic of Costa Rica. We take the following from the *Panama Star and Herald*:

The revenue of Costa Rica is derived from duties on imports, monopolies of the growth and sale of tobacco, the sale of imported spirits and gunpowder, and the distillation and sale of spirits manufactured from the sugar cane, stamped paper, sale of national lands, and a few minor sources. In 1826 this sum amounted only to \$30,000; in 1848 it had risen to \$120,000; in 1850, to \$260,000; in 1852, to \$360,172; in 1854 to \$458,957; and for 1855 it had further increased to the sum of \$594,156. The expenses for the latter year were \$531,898, leaving a balance of \$60,000 to the credit of the country.

The army of the Republic consists of a militia force of 1781 men, including officers. All males between eighteen and forty years of age are obliged to enroll, and attend drill for a certain number of days in the year. Those whom we saw in San Jose went through their evolutions in a very creditable manner. There is beside a standing force of 325 for guards and general service. The government has a respectable number of cannon and an armory to which a stock of one thousand minie rifles has lately been added. The entire cost of the army, according to the estimates of 1855, was \$70,000.

The subject of education is one that occupies the serious attention of government, and for which liberal grants of money have been made from the public treasury.

Beside the University of San Thomas, in which there are about 125 students, there are two Lyceums, with 100 pupils each, and a College for girls, with about 40 scholars. There are moreover about eighty primary schools, with 4,300 scholars, being one-fourth of the entire juvenile population of the State receiving primary education—a proportion greater than that in Spain or Russia at the present day, or than there was in France thirty years ago.

It is surprising what a number of persons in Costa Rica speak or understand the English language; in fact, it would be rather a dangerous thing to speak too freely in the presence of persons one did not know. It is also quite common now for those who can afford it to send their children either to the United States or to Europe to be educated.

The population of Costa Rica is not known with any degree of exactitude, and the estimates made by different persons vary considerably. Molina, in 1851, estimates it at a total of 150,000. A writer in the *Album de La Paz* calculates 160,000, not including Indians, and a third source states it to exceed 200,000. In San Jose, the persons best informed on the subject, estimate the white and half-cast population at 175,000, besides the uncivilized Indian tribes on the coast, who may be about 10,000 more.

The climate varies according to locality. On the Atlantic coast it is hot, humid and unhealthy, with heavy rains from November to February. On the Pacific coast it is hot, but not unhealthy, and the rainy season lasts from April to November. During our stay at Punta Arenas, the thermometer ranged from 84 to 90, but the nights were cool and pleasant. In the high lands of the interior it is much more temperate. At San Jose the thermometer stood at 63 to 65 in the morning, but rose to 80 and 84 during the heat of the day. At night it is quite cool, and a cloak or overcoat may be worn with comfort—the rainy season lasts from about May to November—heavy storms of thunder and lightning are frequent, and the electric field frequently does much damage.

The imports and exports in 1854 amounted—the former to \$1,350,000, and the latter to \$1,125,000. It is probable now more; but I was not able to obtain the exact sum, nor the proportions imported and exported from and to the various countries. The greater part of the

commercial relations of the country are with England, France and Germany—a little with the United States, and the rest with the other South American Republics. If a line of steamers between Panama and Punta Arenas is established, there is no doubt that the United States will be able to supply many articles of import at a cheaper rate; and also that a new market for the products of Costa Rica will be opened.

Foreign Policy of England.

The *London Economist*, one of the most determined, as well as the ablest advocates of the war in England, in a series of very clever articles, gives the following gloomy picture of what England has accomplished by her foreign policy in times past. Speaking of the maxim which Washington left to his countrymen, "To have no relations with other countries except commercial ones," the writer continues: "Those who preach this policy, unpalatable as it is to the pride, the instincts, and the traditions of Britons, have unquestionably a strong advantage ground from which to urge their doctrine. They can point to many monstrous follies, to many costly crimes, to many disastrous failures, to many successes more disastrous still, into which our foreign interferences have plunged us. 'What real good (they ask) have we ever effected by those perpetual wars and negotiations which four continental alliances and our desire of European influence have brought upon us? What have we gained, save universal hatred, and a wholly unprecedented debt? What cordial friend do we possess in the world? What nation can we point to whose freedom we have established, or whose happiness we have secured? What have we to show for the blood we have shed and the treasure we have lavished? To go no further back than 1815, what have we done that might not better have been left undone? We imposed upon France a race of sovereigns whom she detested; and she cannot forgive us for the humiliation. We sanctioned the robbery of Finland from Sweden, and incurred her hatred for so doing; and we are now speaking of its restoration to Sweden as one of the probable results of the present war. We committed an atrocious violation of every principle of justice in tearing Norway from Denmark to compensate Sweden—a crime which no State necessity could justify. We forcibly united Belgium with Holland, only in order, fifteen years later to sanction its forcible disruption. We gave Venice and Lombardy to Austria, and thus created a chronic source of revolution and of warfare which can never cease till we have severed the unnatural connection. We secured the triumphs of the so-called constitutional party in Spain and Portugal at the cost of much expenditure and perpetual embarrassment—and our ungrateful and incompetent *proteges* snub us and despise us. We set the first example of the dismemberment of the Ottoman Empire, which we are now endeavoring to prop up, by tearing away the kingdom of Greece—which we have had to bully and bludge for ever since, and which it seems probable enough, we may now have to suppress. On the other hand, when we might have done good by interference—have established freedom and prevented wrong—as in the case of Italy and Hungary, we folded our arms and turned a deaf ear to almost the only two righteous and rational applications that had ever been addressed to us. We have done what we ought not to have done, and have left undone that which we ought to have done. What we have done in the way of interference, we have almost invariably had to undo, or to repent of. And when we have run the full circle of our follies, and redressed all the wrongs we have committed, by severing Italy from Austria, and Finland from Russia, and Norway from Sweden, we shall be in a position to calculate how much of reputation, of money and of the lives the doctrine of 'Isolation' would have saved us—how much better and wiser it would have been never to have sided at all, than to have had to follow up such costly iniquity by such costly atonement."

Excessive use of Salt.

We are not going to affirm that salt is the forbidden fruit mentioned in the book of Exodus; but the author of the treatise on that point is not altogether wrong, when he argues that salt excites thirst, and thirst betokens fever and derangement of the system. Many a man gets up in the morning, eats a slice of bacon or ham, or a red herring with his breakfast. His bread is cut from a loaf into which the baker has poked two ounces of salt, and it is buttered with salted butter. His cup of coffee has had salt put into it to fine it, and he sweetens it with sugar, which the grocer has adulterated with salt. At eleven o'clock he takes his luncheon, eating a slice of English cheese, made biting with the excess of salt, and a slice of bread salted as before mentioned, washing the whole of it down with a pint of ale, well salted by the publican to cover a fraudulent addition to one-third water. The dinner-time arrives, and the servant brings up the potatoes or greens boiled in water, into which the cook has ignorantly thrown a handful of salt. If she is asked the question, she will candidly confess that she puts a little salt into everything that she cooks, either to improve the flavor or color, or because cooks believe it is unlucky to make anything without salt. Then comes more of the salted bread, salted cheese and salted ale. The tea is nearly a repetition of the breakfast, and the supper of the luncheon; but if the poor fellow asks for a pint of gruel the cook puts a bumping table-spoonful of salt in it, and if you forbid it, yet so bent is she upon adding the mystic salt, that there is no way to stay her hand but by keeping a close watch upon her during the whole operation of mixing and stirring. Soyer himself, the greatest cook of our time, even blunders into putting salt into the stew-pan with live eels, thereby hardening the flesh and fixing it to the bones, instead of contenting himself with adding the salt towards the end of the operation; but generally he is laudably abstemious in the use of salt. He makes puddings without salt, and allows only about a teaspoonful to make a four-pound loaf. The item of "a quarter of a teaspoonful" is to be found here and there in his "Cookery," showing how careful he is of the health of those for whom he caters. But, to return to our theme, it would be well to consider how much salt we consume from day to day, and whether there may not be some connection between excessive use of salt and eruptions, and the various cutaneous complaints.

HOW SHIPS ARE NAMED.—In the United States Navy, since the last war, the following rules have been observed in naming vessels:

All names of the States, or rivers as the case may be, are put in a wheel, which is turned and one name is drawn out at random, which is the name of the vessel to be launched. Ships of the line are named after the States. For instance, the Ohio, North Carolina, Pennsylvania, &c., all mount seventy-four guns. Frigates are named after American rivers—the Columbia, Raritan, Cumberland, St. Lawrence, Merrimac, Sabine, Potomac, &c. When you see the name of a river given to a government vessel, it is safe to conclude that she will not carry more than 36 or less than fourteen guns. Sloops-of-war are called after State capitals and other cities. Capt. Ingraham's St. Louis, the ill-fated Albany, the Vandalia, the Plymouth, the Jamestown, all belong to this class. Brigs may be known in print by the name of some noted naval commander who has died in the service. Thus the Decatur, the Bainbridge, Perry, &c. Revenue cutters are named after members of the Cabinet—thus we have had the Walter Forward, the Wm. M. Meredith, the J. S. Dobbin, and probably now a Wm. L. Marcy, a James Guthrie, &c.

As many of the vessels in the Navy were built before the adoption of this bill, there are of course some exceptions to it. The Collins steamers are named after waters, and the Oceanic after countries. Bearing the rule in mind, one can very easily recollect to which line the Baltic, Atlantic, Adriatic, Asia, Africa, Canada, America, respectively belong.

Newfoundland.

This large island—the largest of the American islands—has until within a few years been regarded as of comparatively little importance. Of late, however, the proposed transatlantic telegraph, the reciprocity treaty, and other circumstances, have conspired to direct public attention towards it, and a brief account of its character and resources may not be uninteresting to our readers.

The island was first discovered in the year 1497, by John and Sebastian Cabot, and by those renowned explorers it was named *primavista*, or First Seen Island; and from this across its present anglicized name. It was colonized by masters of fishing vessels in 1615, and is now the oldest British colony in the world. Until the middle of the last century it was looked upon by England merely as a nursery for seamen, and its manifold natural resources wholly neglected.

The island of Newfoundland is about four hundred miles in length, by two hundred and fifty in average breadth. It abounds in lakes and rivers both of moderate size, and its surface is diversified with hills and mountains, some of which project boldly into the sea. The lowlands, when they do not consist of peat bogs, are generally covered with forests of fir or pine. These varieties of trees are very abundant; but they seldom attain a height of more than thirty feet, and in the northern portions they are so low, and their branches so matted together, that small animals can walk upon their tops. The most useful tree upon the island is the tamarac, or larch, the timber of which is used in building small vessels. The elm, the maple and the beech are rare, and the oak unknown. The variety of trailing evergreens is immense, and all the berries peculiar to the northern latitudes are so abundant as to be an article of export.

The animal kingdom of the island is more interesting than the vegetable. A Swedish naturalist, who spent several years there, reported it to contain no less than five hundred species of birds. The water birds are especially numerous. Of the larger quadrupeds, the caribou or American reindeer is most abundant. Its paths intersect the entire country like sheep walks. The black bear is found in the wilder parts of the island, and the wolf, fox, hare, martin, beaver, otter and muskrat abound in the interior. The coast swarms with different varieties of seal. With regard to reptiles, such as snakes, lizards, frogs, &c., it is said that St. Patrick destroyed them in Newfoundland at the same time that he banished them from Ireland. The island lakes and streams are the homes of vast numbers of salmon and trout. The resident population of Newfoundland is about one hundred thousand, and nearly every man in the colony is connected in some way with the fishing or seal hunting business. The island is governed by a representative assembly of fifteen members, with an executive council of twelve, appointed, like the Governor, by the crown of England.

A considerable increase has lately been made in the number of laborers employed in the various departments of the Arsenal, at Woolwich, England. Some idea of the vast amount of labor performed in that establishment, where upwards of 9000 hands are constantly employed, may be formed by stating that the consumption of powder in one day in preparing ammunition for cannon, independently of small-arm cartridges, exceeded 46,000 pounds.

Besides the large number of shells cast in this establishment, contracts with the Scotch, Yorkshire, Liverpool, and other foundries are on a very extensive scale. 2000 of these shells are loaded and prepared daily, and 200,000 musket cartridges. These buildings for the standard foundry and the shell factory are progressing rapidly; the spacious area in front of the carriage department having been cleared, and the foundation walls have been commenced.

THE MAMMOTH CHURN.—Mind your own business!

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There is at present an immense amount of goods purchased by the people of Utah, and San Bernardino County Cal., in this city; at the former point also, the Standard will be read by the hundreds of emigrants who journey at that place on their way from the East. We call particular attention of Hotel keepers and others to these facts.

Those merchants who are already aware of the great and constantly increasing trade between the two cities of Great Salt Lake and San Francisco, can appreciate the advantages that are offered.

The cost of advertising will be made as low as can possibly be afforded.

The Western Standard.

SATURDAY, APRIL 26.

Prophecy and Apostles Necessary.

THE assertions made by the Latter-Day Saints that God has raised up a prophet and apostles in these days, who have the authority to teach and instruct men in the principles of His kingdom, and whose teachings and counsels are entitled to consideration and obedience, are statements that are looked upon by many to be little less than blasphemous. Many can not conceive how individuals, who are apparently so sane and possessed of good judgment on other subjects, should be so visionary, and so wholly absorbed in the strange belief of there being men who hold this power on the earth in these days. They nevertheless believe that men clothed with this power have existed upon the earth at various times, and who were inspired to speak and write; and they are quite willing to receive the writings, said to be theirs, upon very slight testimony, and rest all their hopes of future and eternal blessedness upon their veracity.

They have an idea that it is perfectly reasonable to believe in the words of the apostles and prophets who lived thousands of years ago, and they think that, were they alive now, they could place all reliance and confidence in their words as the word of God. Peter, James and John, with their brethren, are looked up to as having been something superior to mortal, and many, forgetting that they were but human, think that it would only be necessary, did they live now, for them to declare their message, and that they were empowered to teach it, and men without the slightest demerit, would instantly embrace its doctrines. This professed admiration of defunct prophets and seers, however, is not confined to this generation alone; it was a characteristic of other generations. The Jews, when Jesus was in their midst, would build and adorn the tombs of the prophets whom their fathers had slain, and say that if they had lived in the days of their fathers, they would not have persecuted or killed them, while at the same time they were thirsting for the blood of the Son of God, and they did not rest until he had shared the same fate with the prophets whom they so ostentatiously honored.

But what is there visible at the present time from which we can infer, that were any of the ancient prophets or apostles in the midst of this generation, they would be any better treated or their teachings given more heed to, than they were in the generation in which they lived? The present ideas of professing Christians, that the canon of Scripture is full, and that there is no further need of direct revelation, would not admit of their recognizing a prophet or an apostle, should they be so fortunate as to have one sent in their midst. They are in this respect similarly situated with the Jews at the time of the advent of the Messiah. They were in possession of the writings of the prophets, and held them as the present sects of Christendom hold the Bible. Their writings were their oracles, and they indulged in the idea, as the modern sects do about the Bible, that they contained all that was necessary to lead them to salvation, until Shiloh should come, without the aid of any prophets or apostles to act as living oracles in their midst. They doubtless imagined that they were warranted in this belief by their sacred scriptures, in the same manner that many at the present day imagine that the present scriptures, composed of the writings of the ancient prophets and apostles, warrant them in rejecting all further revelation. This misapprehension of the Jews was followed by terrible results; they came to have a national exhortation, and they were scattered and dispersed abroad.

If the scriptures the Jews had, and the scriptures we at present have, are examined, it will be found that there is a greater amount of evidence in our possession in favor of the idea of living oracles, or prophets and apostles, being raised up, and inspired in these days, than there was among the Jews in the days of the apostles to support them in believing that they

would make their appearance at that time. In fact, the scriptures can not be fulfilled until these things take place. Prophecy upon prophecy has been uttered and recorded, relating clearly and definitely to the last days, to the time when God would again set His hand the second time to recover the remnants of His people; when he would send for many fathers and they should find them, and for many hunters and they should hunt them; when His kingdom would again be built up, and his judges restored as at the first, and his counselors as at the beginning; when many nations would be set with the desire to go up to the mountain of the Lord, to the house of the God of Jacob, that they might be taught in His ways and be able to walk in His paths.

To fulfill these prophecies—which were, no doubt, given with the expectation of them being as literally accomplished as the prophecies in relation to the Messiah which the Jews misapprehended—men holding power and authority equal with the men of old, who were called to perform similar works, have to be raised up; and if they are raised up and inspired, they must have equal power to teach, counsel and direct the children of men, and their teachings, counselings and directions will be as obligatory upon mankind as the teachings, counselings and directions of the ancients.

Since the creation of man, and the first revelation of God's will unto him, we have no account of the Lord ever having a people upon the earth, or a system which he recognized as being His, without also having men of this description, men with whom He could communicate, and through whom His mind and will could be made known to the people.

They were the living oracles, possessing living priesthood, through which they could obtain light and intelligence from the Almighty, to expound with authority unto the children of men; and their words, whether delivered orally or written, were equally binding upon the people with the words of any preceding servant of God. That this was the case all sacred history bears abundant evidence.

The necessity of inspired men in order that the prophecies may be fulfilled, must be apparent. Man has always been the instrument which the Lord has used to accomplish His purposes. But apart from the prophecies, which set forth in unmistakable language that the days of revelation and intercourse between the Deity and man will again be restored, there is an abundance of evidence to prove that there can not be a church of Christ on the earth without having prophets and apostles as its officers. They were not to be confined to the early days of Christianity alone, but were to be continued "until all should come to the unity of the faith, unto the knowledge of the Son of God;" they were to be as necessary "for the perfecting of the Saints, for the work of the ministry and for the edifying of the body of Christ," as evangelists, pastors and teachers are. To assert that prophets and apostles are no longer needed, would be to assert that evangelists, pastors and teachers are likewise unnecessary. The great Head of the Church, in its organization, had a definite object in placing these officers in His church, and that object could not be accomplished only by their perpetuity. When these officers ceased to be recognized, then the Church ceased to be the Church of Christ. It would be considered a very great departure from the spirit of the gospel to assert that pastors and other ministers, such for instance, as teachers and evangelists, were no longer needed; and yet the evidence necessary to support their recognition as officers of the Church, prove that not only they are necessary, but that prophets and apostles also are required. The proofs brought forward to substantiate the idea that prophets and apostles are no longer needed, will apply with as much force to the other officers in the Church; and if the necessity for one or two of the callings in the Church has ceased to be, it can easily be proved that there is no further necessity for the remainder.

The belief that these callings are no longer needed, has been inculcated in Christendom by both precept and example. A false Christianity has flourished for centuries, and men have been taught to rely upon it as the religion of Jesus, and not seeing these callings filled in it, it has required but little persuasion to cause them to fall into the erroneous belief, that they were only designed for the days when Christianity was first preached. If one, more inquiring and penetrating than his fellows, should ascertain by a perusal of the scriptures that there was nothing to discontinue the idea of the perpetuity of such callings, and should make inquiries to know why they did not at present exist, his doubts would be removed by pointing him to Christianity as it existed around him, flourishing and yet destitute of these officers; and its existence without them must be received as evidence that the Lord had altered the organization of his Church and deemed these offices unnecessary.

Men instead of making their belief conform to the Bible, have endeavored to distort it, and make it correspond with their ideas and opinions; when the plainly written word would admit of that, they have endeavored to hide their errors, and the incorrectness of their position, by stating that the scriptures have a spiritual meaning—that they do not literally mean what their language would denote, but they have need to be spiritualized to be understood. Miserable subterfuge! What a cunning device of the adversary of souls and his agents to entrap and deceive mankind! Impress upon the people that these things are no longer necessary, and they will cease to look for them—persuade them to believe that the word of God has a different meaning from the one apparent on its face, and they will see nothing but a condemnation of sin and the commission of gross wrong; and Satan's victory and triumph will be easy.

The correctness of the position we have assumed, in stating that prophets and apostles are as necessary in the Church of Christ now as they ever were, is not at all affected by the truth or falsity of the doctrines we believe in and teach. Because the Latter-Day Saints believe in these things does not detract one iota from its truth. These officers would be indispensably necessary, wherever a Church of Christ existed, if we, as a people, were extinct. If men will believe the scriptures they will believe the assertions of the Latter-Day Saints, that if there is a Church of Christ upon the earth, there must of necessity be prophets and apostles; and if there are prophets and apostles, they have the right to teach and instruct mankind in the principles of the Lord's kingdom, and their teachings and counsels are entitled to consideration and obedience.

A great many find considerable fault with the Latter-Day Saints, because they rely so much on the words of their prophets and apostles. They think it decidedly anti-republican; and some, to give vent to the superabundance of their spleen, occasionally call Brigham Young and his brethren hard names, because they, being men, make themselves equal with the apostles.

These individuals, with their present feelings, had they lived in any other generation when prophets and apostles were upon the earth, would have manifested the same feelings of antipathy, and would have taken a precisely similar course to oppose them. It is not the individuals they are warring against—though many of them, no doubt, think that it is—but it is the principle. How much more republican would we be, if we paid no attention to their teachings, than we are at present? Can not we exercise our rights and privileges as republicans to as full an extent by doing right as by doing wrong—by being obedient to the will of the Almighty as by being disobedient?

The Latter-Day Saints can not fail to hearken to and have confidence in the words of their leaders, so long as they believe as they do about the necessity of prophets and apostles, and the authority they hold; and while they retain this belief, the only thing that will destroy this confidence, is to prove that they do not hold this authority, and are not apostles and prophets. So long as we know that men have this authority, it makes but little difference to us what their names may be. And the moment the Latter-Day Saints became convinced that Joseph Smith and Brigham Young were apostles of Jesus Christ, they were as willing to believe their testimony, and to hearken to their counsel and teachings, as they would have been to have believed and hearkened to an ancient apostle's.

San Bernardino.

By the arrival of the *Sea Bird*, Captain Haley, we have received late advices from the South, from which we learn that they have had copious rains there, and everything is beginning to look up. In San Bernardino they have been blessed with a drenching rain; it commenced on the evening of Saturday, the 19th inst., and continued without cessation until the morning of Monday, the 14th. From Elder Henry G. Boyle, who arrived on the *Sea Bird*, we learn that the crops never looked better since the settlement of San Bernardino, than they did when he left; and it was confidently thought that a sufficient quantity of rain had fallen to mature them. A larger amount of corn has been planted this season than has been any previous year; and an average quantity of wheat, barley, oats, etc., has been sown. New lands are being fenced off, and improvements of all kinds are progressing. Operations on the canals for irrigating purposes had been suspended, in consequence of the rain; the one by which the waters of the Twin Creeks were conducted into the city had, however, been completed.

Arrivals.

Elders Addison Pratt, Arnold Potter and Henry G. Boyle arrived here on Tuesday, the 22nd inst., from San Bernardino. Elder Pratt has been appointed, at the late Conference of the Church in San Bernardino, on a mission to the Society Islands, the field of his former labors; Elder Potter on a mission to Australia, and Elder Boyle to labor in the ministry in Upper California. The brethren are all in the enjoyment of good health and spirits, and anxious to get to their fields of labor. Elder Pratt was successful in obtaining immediate passage on the *Caroline E. Flete*, which vessel sailed on Thursday, the 24th inst.

On Wednesday, the 23rd inst., Elders James Graham and John Eldredge arrived on the *Frances Palmer*, after a passage of twenty-two days from Honolulu, Sandwich Islands. Elders Graham and Eldredge left Great Salt Lake Valley, in company with a number of other Elders, in October, 1852, having been appointed on a mission to Australia, and proceeded directly to their places of destination, where

they landed on the 9th of April, 1853. From that time up to the time of leaving (the 17th of last Sept.), they labored diligently in the ministry, and have been blessed. On their way home, with a company of Saints on board of the *Jules Ann*, they were wrecked on the Scilly Isles, and were obliged to contend with a variety of difficulties, until they have finally succeeded in reaching this port in the enjoyment of health and in good spirits.

Mr. Norman's Bill.

The State Legislature adjourned *pro die* on the evening of Monday. Mr. Norman's famous bill, entitled "An Act to punish and discourage the practice of polygamy" by the passage of which he was going to disavow the Mormons, by depriving them of the right of suffrage for daring to "pretend to believe" that polygamy was not contrary to the laws of God, has slept its last sleep for this session. After going the rounds of committees, none of whom would take any action upon it, it was finally referred to a select committee, of which this doughty advocate of despotism was the chairman. Finding that he was in the minority, his colleagues being opposed to the measure, he very quietly ended the matter by slipping his abortion into his pocket, and saying nothing more about it. If we could think that he was prompted by any other motive than pusillanimity in quashing the disgraceful production, we would have some hopes of the man; but all that we can learn of his antecedents, convinces us that he withdrew it because he had become satisfied that it could not pass, and that it would not be as popular as he imagined it would be. It was no feeling of shame or repentance for the gross crime he had perpetrated, in assailing the liberty of conscience of a whole people and depriving them of their religious liberties that caused him to withdraw his bill. No; we feel satisfied that these considerations had no weight with him. A man that could deliberately concoct so foul a wrong, was fully capable of carrying it through without a scruple, had he held the power.

We wonder how a man could introduce a bill with such proscriptive provisions against polygamy, with a desire to have it made a law, and yet be stimulated with the hope of being received after death into the bosom of so noted a polygamist as Father Abraham—a man that, if living contemporary with Mr. Norman, the latter would use every exertion to punish "by a fine of not less than five hundred dollars, nor more than five thousand," and by an incarceration in the State Prison "of not less than two, nor more than ten years." We can imagine how we would feel if we were in Abraham's place if such a person came around as to solicit favors; but it may be that there is some foundation to the rumor we have heard about Mr. N. being an ex-minister, and that in abjuring the ministerial profession to dabble in the pool of politics, he has also abjured all hopes of ever seeing Father Abraham only in the distance.

ARRIVALS.—Elder Jesse Haven, President of the Cape of Good Hope Mission, arrived in London on the 14th of February, per schooner *Cleopatra*, in good health. He had a fine passage of 60 days.—[*Mill Star*.]

THE SHIP "CARAVAN."—On the 14th Feb. we cleared 457 passengers (Saints) on this ship bound for New York, under the Presidency of Elders Daniel Tyler, Edward Bunker, Leonard I. Smith and Wm. Walker. Among the passengers were two families of Scandinavian Saints, who were detained, by sickness, from going on the *J. J. Boyd*.—[*Ibid*.]

WE experienced considerable pleasure in meeting with the worthy Representative from San Bernardino, the Hon. Jefferson Hunt, who returned on Tuesday last to this place. He leaves to-day on the *Sea Bird* for San Bernardino, via San Pedro, and carries with him the good wishes of all for his success and prosperity.

MINUTES.

ON A SPECIAL CONFERENCE OF THE SAN BERNARDINO BRANCH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, COMMENCED IN SAN BERNARDINO CITY, MARCH 15th, 1856, PRESIDENT CHARLES C. RICH, PRESIDING.

Conference was called to order at 10 o'clock a. m. Prayer by Pres. Wm. J. Cox. Singing by the Choir.

President Rich informed the congregation that in anticipation of his departure for Salt Lake City, he had called the Conference at this time to appoint a few missions, and transact such other business as would come before our Annual Conference. He said he was happy to see so many of the Saints in attendance and so comfortably situated, etc.; and then followed with a discourse upon a proper appreciation of the blessings continually extended to the Saints in this place, and throughout the world. After a few appropriate remarks by Pres. Rich on the subject of voting, the following officers were unanimously sustained by the vote of the Conference.

Brigham Young as President of the Church of Jesus Christ of Latter-Day Saints throughout the world.
Heber C. Kimball as his first Counselor.
Jedediah M. Grant as his second Counselor.

Orson Hyde as President of the Quorum of the Twelve Apostles.

As members of the Quorum of the Twelve Apostles:

Parley P. Pratt, Orson Pratt, Willard Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erasmus Snow and F. D. Richards.

John Smith as Presiding Patriarch in the Church of Jesus Christ of Latter-Day Saints.
Geo. A. Smith as General Church Historian.
Amasa Lyman and Charles C. Rich as Presidents of the Church in Southern California.

The following officers for this Branch of the Church were then presented, and unanimously sustained:

William J. Cox as President. William Matthews as his first Counselor, Daniel M. Thomas as his second Counselor.

Theodore Turley as President of the High Council. As members of the High Council:

B. J. Taylor, Jefferson Hunt, Sidney Tanner, Andrew Lytle, M. L. Sheppard, Charles Orman, John D. Holliday, Joseph Matthews, Daniel Stark, Alfred Bybee, Jas. H. Rollins.

William Croesby as Presiding Bishop of the Branch. Albert W. Collins his first Counselor, William S. Warren his second Counselor.

Nathan C. Tinney as Bishop of San Bernardino Mission Ward. O. H. Carter as his first Counselor, John S. Harris as his second Counselor.

Richard R. Hopkins as Historian of the Branch.

President J. W. Cox then addressed the congregation upon the necessity of a strict compliance with their votes, and of sustaining the individuals they had voted for with their faith, prayers and means, and closed with a few remarks upon practical righteousness. Conference adjourned until to-morrow, the 16th, at 10 o'clock a. m. With singing by the Choir. Benediction by Pres. W. J. Cox.

SUNDAY, March 16th, 10 a. m.

Conference was continued with prayer by Elder Addison Pratt. Singing by the Choir.

President Rich addressed the congregation upon the plan of salvation, and urged an immediate application of the principles of the same to every act of the Saints, by so doing they would insure salvation here and hereafter. Conference adjourned until 3 o'clock p. m. Singing by the Choir. Benediction by President Rich.

Conference was continued at 3 o'clock p. m., with prayer by Pres. W. J. Cox, and singing by the Choir.

The following persons were cut off from the Church by the unanimous vote of the Conference.

Alfred Mark Cooper for dishonest conduct in running away without paying his debts.
For unchristianlike conduct: Dr. Joseph Shaw, Cordelara Hoffman, Cyrus Canfield, Robert M. Smith, John Carroll and wife, Nathan Hart, Jonathan Newman and Isaac Allen Tuck.

Pres. Rich spoke upon the necessity of putting away all evil from our midst, and advised all who wished to retain a standing in the Church to live up to their covenants. He said there were some other cases under advisement, and unless there was a change in their conduct they would be dealt with in the same way.

The following persons were then appointed to the following missions:

To the Society Islands.—Addison Pratt, Ambrose Alexander.

To Australia.—Alexander McClement, Arnold Potter, Abner Bell.

California Coast, including Oregon and Washington Territories.—Charles W. Wadell, H. G. Boyle, O. H. Carter and Joseph Hunt.

To Southern California.—Archibald Sullivan, Daniel M. Thomas, John D. Holliday, Isaac Grady, Wm. Matthews and Theodore Turley.

To the California Indians.—N. O. Tinney, J. S. Harris.

Pres. Rich then addressed the congregation upon local matters, and the effort necessary to rid ourselves from the indebtedness that hangs over us.

Elder Wm. Matthews arose and endorsed the remarks of Pres. Rich.

Pres. W. J. Cox followed, and urged the Saints to a united effort to accomplish the object for which we came to this land.

Sacrament was then administered; and Conference adjourned until Sunday, 24th inst., at 10 o'clock a. m. Benediction by President Charles C. Rich.

SUNDAY, March 24th, 10 a. m.

Conference was continued with prayer by President W. J. Cox.

Pres. Rich spoke upon the gathering of Israel, and the building up of the Kingdom of God on the earth.

Conference adjourned until 3 o'clock p. m., with singing by the Choir, and benediction by President Rich.

Conference was continued at 3 o'clock p. m., with prayer by Elder Thomas Whitaker.

Pres. Rich arose and alluded to the prospect of his departure for the Valley, prior to his leaving for his field of labor in Europe; and wanted to know if the Saints approved his labors in this land, and if he could go with their

faith and prayers, to which the Conference responded in the affirmative by a unanimous vote.

Elder Theodore Turley addressed the congregation upon the principles in relation to the children of Israel.

Conference adjourned until Sunday, April 6th at 10 o'clock a. m., with singing by the Choir, and benediction by Pres. W. J. Cox.

Monday, April 6th, 10 a. m.

Conference was continued with prayer by Elder Daniel M. Thomas.

Pres. Chas. C. Rich alluded to this day being the 28th Anniversary of the organization of the Church; gave a sketch of the rise and journeyings of the Church; advised the Saints upon the practicability of an immediate application of the principles of salvation; informed the Conference that he had received advice from President Young to remain and continue his labors here until the return of Br. Lyman, next fall.

Pres. W. J. Cox spoke upon the necessity of a proper appreciation of the counsel of those whose place it is to counsel, etc.

Conference adjourned until 3 o'clock p. m., with singing by the Choir, and benediction by Pres. W. J. Cox.

Conference was continued at 3 o'clock p. m., with prayer by Pres. W. J. Cox, and singing by the Choir.

Elder Theodore Turley addressed the congregation upon the subject of Faith. Sacrament was administered.

Conference adjourned until the 6th of October next, with singing by the Choir, and benediction by Pres. Rich.

RICHARD R. HOPKINS, Clerk.

News from the Sandwich Islands.

By the arrival of the bark *Frances Palmer*, we have dates from Honolulu to the 1st of April.

CULTIVATION OF AWA.

The *Polyglossist* says: We have heard with great satisfaction that in the Report of the Minister of the Interior will be embodied a recommendation to amend the Act which now prohibits any but a very limited quantity of *awa* being planted. The plant thus named—scientific people know it as the *piper metastictum*—is one highly useful for medical purposes, and our physicians avail themselves constantly of its virtues. The natives value it as a medicine also, but formerly they more frequently esteemed it as a producer of intoxication, and it was to prevent the abuse of a narcotic of so much power, that a law was passed allowing only so much of it to be raised as would suffice for its more legitimate application. But it now appears that our medical men are so convinced of its great value that they would if they could, purchase it in large quantities with the intention of sending a portion of it abroad.

LAVA CEASED FLOWING.

From a letter written by the Rev. Mr. Coas, dated March 17th, we copy the following: "The lava stream has ceased to advance towards Hilo. There is still much smoke in the top of the mountain, and fusion bursts up here and there on the hardened stream several miles above its terminus. Hilo is spared, and we should be thankful."—[*Friend*.]

LATER FROM THE MARQUESAS.

DEPOPULATION OF THE ISLANDS.

A correspondent of the *Friend*, writing from Fatihiva, under date of January 21st, says: "By the communication of November last, I believe I informed you that the war here had been brought to a close. Peace still continues. The different tribes are friendly disposed to each other. Their attention is now turned towards feasting and dancing. A few days after concluding peace, the Hanarave people removed over to the island of Tahaata. After being subdued they did not think it prudent to remain on this island. Their removal reduces the population of Fatihiva too less than 100."

Since our arrival here, nearly two years and five months ago, the deaths in the Amoa tribe have been twenty-four, the births eleven. The tribe numbers about three hundred. The population, as you will perceive, is on the decrease. There is reason to believe, that in less than 50 years, the whole race will be extinct. On the other islands of the group, the decrease is more rapid than here, foreign diseases being much more prevalent. Uspau, Uahuna and Tahata, have but a remnant left upon them."

Mr. Thompson, as you will see by reference to the *Friend* of January, 1845, estimated the population of Fatihiva at three thousand. That estimate was probably correct, a decrease of two-thirds of the number having taken place since it was made.

The most prevalent complaint among the natives is consumption. Whole families have been swept off by it. After a member of a family is attacked, it not unfrequently happens that from him the disease is communicated to the rest, either by means of the tobacco pipe, or through eating out of the same dish.

The Marquesans are great smokers. A singular instance of the power of this hold I witnessed some months ago, while standing at the bedside of a native in the last stage of consumption. His friends were assembled around him, weeping and wailing, and expecting every moment to see him go off. Unable to move, just able to "speak," and with death staring him in the face, the man asked for a smoke of the pipe.

Correspondence.

For the Western Standard.

EDITOR OF THE STANDARD, DEAR SIR:

In glancing over the columns of the *Standard* this morning, I perceived a rather lengthy editorial on the admission of Utah into the Union as a State, in which the writer evinces an utter want of conscientiousness, high minded principle, a disregard for the rights and liberties of his fellow men, and a degree of bigotry and prejudice totally at variance with the spirit of the age, and the spirit of those institutions of which he professes to be such an earnest admirer and advocate.

All the confusion, contention, anarchy and insubordination, which now distract and threaten to dissolve our once glorious confederacy, may be traced directly to the very spirit and principles manifested and advanced by this editor in his remarks. He asks, "shall an act be considered criminal in one state, and be tolerated, and even encouraged in another?" That is the very question which has so long been discussed by the highest legislative body in the Union; the question which engaged the attention of such men as Clay, Calhoun, &c., who decided it in the affirmative. But Mr. King in the abundance of his superior wisdom, pronounces the decision of these profound and distinguished statesmen to be incorrect; and decrees, that whether Constitutional or not, such a thing shall not be allowed! Doubtless our harassed and perplexed Senators and Representatives at Washington will be duly grateful to Mr. K. for so speedily a solution of this difficult question, as it will relieve them from much anxiety and responsibility.

Were there many such men as Mr. King in Congress, then the States of the South might well tremble for the safety of their liberties and individual sovereignty, for were such a principle as this to be established, it would be the death knell of freedom, throughout the length and breadth of the land.

To purchase, or sell an individual of the African race would, in one State, be considered criminal, but has that State, or has the Federal Government any right to say it shall be criminal in another? The laws regulating the qualifications of voters, differ in different States. In one State, it would perhaps be criminal to vote before a residence of a year, in another, six months may be the specified time. Has the State which makes it criminal to vote before a residence of a year within its limits, any right to say that it shall be criminal to vote in any other State on a shorter residence?

I cannot but think that Mr. K. perceived the falsity of his arguments, but not having any thing better to offer, he hoped by his sophisms, to blind and deceive the thoughtless and prejudiced crowd.

But with Mr. King the question seems to be, not whether it is right that a thing should be done—that is of minor importance—but whether it will be whether the "inherent sense of moral propriety" (in the masses of the people), will not overcome all sense of justice, reason, and common sense, whether their prejudice will "not override all abstract reasoning," thus reducing them to the level of the brute creation, and induce them to refuse to a sister State, the very privileges they claim for themselves, and for which, their, and our fathers, side by side, so freely spilled their blood. "We think," says he, "it will." What a confession! Were it not for the air of seriousness which pervades the article, it would be natural to conclude that it was but a burlesque; but I am constrained to come to the conclusion, either that the writer was dishonest, or that reason is so far de-throned, and passion and prejudice are so predominant in his mind, as to induce him in all sincerity to give utterance to principles so entirely antagonistic to the spirit of our Constitution, and to Christianity itself. Well might the citizens of San Francisco blush to hear a man, occupying so public and responsible a position as does the Editor of the *Standard*, give expression to such sentiments.

This short paragraph contains the very concentrated essence of the principle of fanaticism and disunion, which the greatest patriots of the nation are trying to counteract; and what can be expected of the masses, when those who should be examples of virtue, moderation and order, seek to instill such principles into their minds. Let them not be surprised if they perish in the flames of their own kindling.

It is no matter of surprise that our enemies are unwilling to test the merits of our principles by reason, since they have always found us impregnable fortified by truth, and able to defend our doctrines, not by sophistry, but by sound, unanswerable arguments.

Mr. King seems to think that the members of Congress will be as little inclined to listen to reason as himself; but it is somewhat doubtful whether they will feel themselves very much complimented by such an estimate of their character, for however little value Mr. K. may place upon that faculty which is the principal glory of man, the associations of an insane asylum, are not likely to be sufficiently attractive to induce them to dispense with their reason.

He says, "doubtless if it must be so, Congress will prefer to do a great right, by committing a little wrong," then, according to the "received interpretation" of the apostle Paul's writings, their damnation will be just. But who is to decide whether it will be a little wrong, to refuse Utah admission into the Union, simply because her citizens differ from the citizens of other States in their belief respecting their domestic institutions? Is it a little wrong to violate the constitution? Is it a little wrong to invade the sacred rights of individual States? Is it a little wrong to disregard the voice of reason, humanity, and religion? Is it a little wrong to establish a precedent of tyranny and despotism, which is destined finally, to subvert and overthrow our dearest and most cherished rights and institutions? If so, then this act would be a little wrong. Let this course be adopted by the Congress of the United States, and farewell to liberty! Let Utah be refused admission into the Union on this ground, and it will be the signal for the downfall of the Union. Shame on such sentimentalism worthy alone of the Spanish Inquisition.

If it is so shocking to the delicate sense of our moral and religious nature, to admit a State into the Confederacy, whose inhabitants practice polygamy, (which over three-fourths of the world profess to believe in, and nine-tenths of the rest practice), why do not a sufficient number of them emigrate to Utah, and by their votes, insert a clause in the Constitution prohibiting its practice. If they will behave themselves, they can be sure of peace and protection there, which is more than they can secure in Kansas.

It would be trespassing too much on your time and space, to notice all the slurs, and sophistry made use of by Mr. K. so I will simply refer to one or two sentences, and close.

After having stated that polygamy was a subject not to be debated, that right or wrong, reasonable or unreasonable, it must be put down. He then inquires, "Is the religion of the Mormons the Christian religion?" Is polygamy consistent with the law of Jesus

Christ? We have got to meet the question and that before long." It seems to me this question had better be decided before it is definitely settled that the practice of polygamy is a disfranchising crime. Yes, these are the questions to be met, and decided, and important ones they are. How very black Mr. K. and his confederates would appear, if it should be proved that the Mormons are not only Christians, but the only people who believe and practice the doctrine of Christ—if it should be proved that polygamy is perfectly consistent with the law of Jesus Christ. In such case Mr. K. ought, in all honesty to assist in promulgating the principles of Mormonism over the whole Union, for he says, "The Christian religion is the religion of the land," and "we beset the day when any act of its Government shall sanction a theory, which will leave room to throw a doubt on the union of one with the other." According to their view then, so soon as Mormonism is proved to be Christianity, the U. S. Government is bound to support and encourage it by every means in its power.

The first question which Mr. K. propounds, has been discussed for the last twenty-six years, in almost every country under heaven, and every objection which could be thought of has been brought against Mormonism by its enemies, but they have failed to show a single iota wherein its doctrines differ from those taught by Christ; and so often have they been foiled by the superior arguments brought to bear against them, that they have like Mr. K. become afraid of reason, and would fain put down, by unjust legislative enactments, a system, which, though opposed to their own selfish interests, they have yet been unable to prove false.

Polygamy is undoubtedly opposed to the "received ideas" which the multitude have of Christianity, but it utterly denies that it is contrary to the true genius and spirit of the principles inculcated by Jesus Christ. Men will receive and believe just as much of the doctrine of Christ as suits their taste and convenience, and they will reject the rest; and Mr. K. would find it as difficult to induce the inhabitants of the U. S. to believe in, and practice all the doctrines of that religion which he professes to prize and esteem so much, as it would be to prevail upon certain California bankers, speculators, and legislators, to be honest, consistent and sober men.

We are not the only persons interested in Mr. K.'s remarks, for let the principle he advocates be carried out, and it would be unnecessary for us to apply for admission into the Union, for very soon it would have no existence except on the pages of history, as a monument of the glory to which righteousness will exalt a nation, and the degradation and ruin into which iniquity will plunge it.

April 16th, 1856.

For the Western Standard.

SAN FRANCISCO, April 21st, 1856.

EDITOR WESTERN STANDARD,

MY DEAR SIR: I now take my pen to comply with a requisition to communicate a few lines for the perusal of the readers of your very excellent and highly esteemed paper.

On the 12th inst I landed here, with my family, from the Sandwich Islands, where we have been residing since August 11th, 1851. We left our sweet mountain home March 9th, 1851, in company with a number of other Elders, several of whom also had their families with them, for a Mission to the Pacific Isles. Since that time I have been earnestly engaged in preaching the Gospel unto the inhabitants of those lands. On my arrival there in '51 I found the field already occupied by five most excellent and worthy young men, who were appointed a mission there by Elder C. C. Rich in the fall of '50. Their names were: Geo. C. Cannon, H. W. Higley, W. Farrer, Jas. Hawkins, and Jas. Keeler; and here let me say, that I never saw a more diligent, zealous, and indefatigable set of laborers in the vineyard of my master. They spared no pains to make known their Heavenly Father's message unto the people of those lands, and the Lord condescended to labor with them, and soon the good seed sown began to take root and spring forth. Some two hundred natives and one foreigner had been baptized, and several flourishing branches of the Church organized by Elder Cannon, when we arrived.

After my arrival, I was appointed to labor in the Maui Conference, in concert with Elders Cannon and Keeler; and a way being opened through which my family was provided for, I was soon at liberty to travel among the natives and acquire their language. In this I was much blessed, and was soon able to commence my labors in the ministry.

I continued to labor on the Island of Maui and on the other Islands—Molokai and Lanai—which composed the Maui Conference, until the summer of '54, when I was called to take charge of that conference. When appointed to this responsible station I felt my weakness very much; but the Lord God of Israel was my helper, and I was blessed with great powers of endurance in attending to the labors of my field, which was large and kept me constantly on the move visiting the branches, some twenty-six in number, with an aggregate of about two thousand members, and what made it still harder I had no help except the native Elders, and they were not always to be depended upon.

The subsidiary gathering place on the Island of Lanai was commenced about this time, the oversight of which was given to me in connection with my worthy friend and brother, Elder K. Green. This greatly increased my labors. A stretch of eighteen miles of ocean intervened between Maui and the place of gathering, and this I was often obliged to cross in an open whale boat, and very frequently when it was exceedingly rough and difficult sailing.

I was greatly blessed, however, and the Saints were willing to hear and obey my counsel; and before long a goodly number were gathered upon Lanai. Working cattle, ploughs, harrows, &c., &c., were transported to the place, and under the able superintendence of Elder Green, quite a crop was planted, houses built, a road to the beach worked, and a great alteration was visible. The plough and working cattle which we took over, were the first ever used upon that island.

The gathering is of vital importance to that people, and I do sincerely hope that our efforts may not fall in trying to locate them on Lanai, where they can be more fully instructed in all things pertaining to both their temporal and eternal salvation. At the time I left, the prospects for a crop this season were not the most flattering; a storm called by the natives *poaka*, had destroyed a good share of their first planting; this storm is a general curse to all agricultural pursuits upon those lands, as you can never calculate with certainty on a full crop.

The work generally among the natives when I left, was not so flourishing as heretofore, yet there is a great many good Saints on those lands, and the new Elders advance in a knowledge of the people and their language, and the Book of Mormon becomes circulated among them, the work will again revive, and many souls will yet be saved out of that nation.

My wife was of great assistance to me while laboring upon those lands; she taught an English school for nearly three years, besides taking care of, and doing the work for a large family, and also labored incessantly to make all comfortable who came within her reach. The cruel, trials and sorrows incident to our situation, joined with the debilitating effects of unrelenting toil in that climate, were too onerous for her constitution, and she is now returning to Zion a more weak and feeble self.

We were greatly blessed in all our intercourse both in and out of the Church, and we had many friends among the foreign residents of Maui. When we were about to take our departure many of them (among whom I would make honorable mention of Messrs. S. Hoffman, G. D. Gillman, B. F. Bolles, and F. H. Treadway and Lady) kindly contributed to our wants. May the Lord, whose servant I am, reward them an hundred-fold for their kindness to me and mine.

When I left on the 20th ultimo, the health of the Elders, as far as I was acquainted with their condition, was good.

We had an unpleasant passage of twenty-two days, on board of the barque *Penny Major*, Lawton Commander. This ship has tolerably good accommodations, and with a good captain and an obliging steward, and plenty of good provisions, one might make quite a pleasant passage, perhaps, on board the said ship, but I must say that she is the worst ship for rolling I ever saw.

I feel to rejoice in again landing with my family upon this choice land, the destined inheritance of the children of Joseph. I am happy to meet the Saints of this place, and I cannot close without expressing my thanks and gratitude to them for the kind manner in which they have received myself and family into their midst again, and for their liberality in assisting us in our needy condition on our way to our mountain home.

I was also greatly surprised and most heartily rejoiced to find a paper established in this great metropolis of the Pacific world, and was still more pleased to find it conducted by my old fellow-laborer, and my prayer is that the *Gleaner* may never be in want of ammunition until all the enemies of truth are utterly confounded by its roar. I regret, however, that you and your able and worthy associates, Elders Bull and Wilkie, have to labor and toil so incessantly by night and by day, to bring forth truth to the eyes of the world. Let me say to every Latter-day Saint who can assist in the least in supporting the *Standard*, that it is an object worthy of their aid, and the interest of the whole Church demands that it be kept up. Come on with your subscriptions then, and assist in bearing off this great and very useful enterprise.

I know the Lord approves of it, for a pros could never have been set in motion under such unfavorable circumstances, unless the hand of the Lord was in it. The Saints here have done well, and are now doing what they can to aid in this work; but they are few in number, and many of them poor, and however willing, can not do much.

I will now close this hastily written communication, and beg you to excuse all errors, for I have written entirely from memory, and quite likely there may be some mistakes in my account of the S. I. Mission. Praying God my Heavenly Father to bless you and family, with all those connected with you in the office, with every blessing calculated to make you useful and happy, I still remain your brother in the Gospel of Jesus.

F. A. HAMMOND.

News from the Interior.

Mining and General Intelligence.

INDIAN OUTBREAK IN SHASTA COUNTY. TWENTY INDIAN SLAVERS. The *Union* learns, from Mr. Skillman, of the Shasta *Courier*, arrived last Friday evening at Sacramento, some important intelligence as to an Indian outbreak in the county named: Last Tuesday evening the Indians living on Crow Creek, some eighteen miles from Shasta, to the number of over three hundred, made a descent on Harold's Mills, but after a severe skirmish, were repulsed with the loss of twenty of their number.

It appears that about a month since, a partner of one Dr. Juckep, for some cause unknown to the informant, killed an Indian Chief. This act so incensed the savages that they immediately commenced collecting their forces, preparatory to an attack. Fortunately, their movements were discovered by a well-informed time to the proprietors of the mill, by a squaw, and instantly the Whites in the neighborhood, numbering some forty men, armed themselves, and retired to the mill, and were fully prepared to receive the savages at the moment of attack. The Indians were armed only with bows and arrows.

After the conflict was over, word was immediately telegraphed to Shasta city, and on the following morning about thirty of the citizens armed themselves, and hastened to the scene of action, to assist their fellows, in the event of another attack.

But two of the Whites were wounded in the battle; one, named John Hunt, was shot in the hand, and another person, name unknown, injured in the head. The Indians were only deterred from continuing the fight by the darkness, and it was expected that they would certainly renew the attack on the next day.

INDIAN DEPREDACTIONS IN SHASTA VALLEY. A party of Indians, says the *Yreka Union*, from somewhere in the vicinity of Klamath Lake, paid the valley a visit week before last, and drove off some eight or ten head of horses from near Table Rock, at the ranch of Capt. R. M. Martin. The Indians were pursued by the Captain and a few others, but nothing was seen of either the Indians or the animals. They were tracked over the mountain about thirty miles north-easterly from Table Rock to an extensive and beautiful valley, where the trail was lost, and the party were obliged to return. The citizens of both Shasta and Colusa valleys may prepare themselves for many excursions of the kind by the Indians during the coming summer. There are many families living in these valleys, whose isolated position renders them utterly defenceless.

A LETTER MIXED. The *Colusa Stage*, says the *Standard*, brought down last week to Sacramento, a load of California, which may be taken as a fair sample of our travelling population. In it there were two convicts on their way to the State Prison, a counterfeiter, and a horse thief, one Deputy Sheriff, a slippy, crafty, and prominent politician, two county officers, one Federal officer, one expressman, one collector of foreign miner's tax, two negroes, and four Chinamen.

BOMBING. The *Mariposa Gazette* says that three Mexicans on Monday night made a descent upon a camp of Chinamen near the forks of the Chowchilla, and robbed them of dust amounting to near \$300.

The robbers then descended to parts unknown, to pursue their depredations further whenever opportunity offered.

MURDER IN FATALITY. The *Petaluma Journal* says that John Salisbury was killed on Tuesday last, by Thomas Blackwell. The occurrence took place in the Red woods, about fifteen miles from Petaluma. It seems there existed an old feud between the parties in consequence of testimony given by Blackwell, in a case where Salisbury was tried for assaulting one of his neighbors, and for which he was put under bonds to keep the peace. As soon as his bonds expired, meeting with Blackwell when on his way to the woods for rails, he followed him until he reached his place of destination, and then commenced an attack upon him with a large dirk knife, cutting him in two places before Blackwell could defend himself. Blackwell then drew his knife, and stabbed Salisbury to the heart, killing him instantly. Blackwell is not expected to survive, his wounds having proved more serious than was at first supposed.

A CRUEL MAN KILLED. The *Yreka* says that a man believed to be crazy, chased a Mr. Dean, who resides a little below Yuba City, with the evident intention of killing him. Dean succeeded in gaining his home, when he seized a gun and shot his pursuer, killing him almost instantly. We did not learn the name of the deceased. The affair occurred yesterday morning.

DIAMONDS. The *Sonoma Herald* says: Mr. Helt has exhibited to us two very fine diamonds, but small, specimens of diamonds which were found in the mining claims of Messrs. Helt and Merces, on Shaw's Flat, near the Columbia river. The diamonds have been pronounced to be the "Simon Pure" article by Dr. Snell, a learned Geologist and chemist. They were found with the gold, after panning out.

FATAL ACCIDENT. The *Calaveras Chronicle* says: We regret to have to record a melancholy event which occurred on the Stockton road, yesterday, near the Fifteen Mile House. Mr. Beals, residing within four miles of the Hill, was hauling goods from Stockton, and his son, a very fine boy, about nine years of age, accompanied him on the trip. When the team had traveled out on the plains, the little boy persuaded his father to permit him to drive the oxen; very shortly after he was started by a shriek, and on turning back to his wagon, found his son on the road a mangled and lifeless corpse. It is supposed that in attempting to get on the wagon, he lost his balance and was precipitated to the ground, the wheel passing over his head. The feelings of the child's father can be better imagined than described. The dead body was carried into William's ranch, where every attention and assistance was rendered the afflicted parent.

CHINAMAN KILLED. A difficulty occurred between two of the celestial tribe, on last Wednesday, says the *Jackson Sentinel*, at a camp a short distance from the place, during which one of the combatants was stabbed in the abdomen with a long knife, inflicting a mortal wound. The injured man died in two hours after. The Chinaman who struck the fatal blow died as soon as the deed was committed, and it being dark, succeeded in making good his escape. He has not been heard of since.

ANOTHER MURDER. At Canon Creek, on Saturday, the 12th inst., a man by the name of Thomas Collins was murdered. The facts, says the *Trinity Times*, are as follows: Collins and his partner, by the name of Wile, had a quarrel about the partnership concerns, and bad feelings were engendered between them. On the afternoon of the day on which the killing took place, Wile stopped at a cabin belonging to a man by the name of Shaw. He had a loaded rifle on his shoulder at the time, which he said he had procured for game. Shaw told him that Collins wanted to see him, (Wile) to which he replied, "If he (Collins) did not give him satisfaction, he would stretch his d—d neck longer than ever it was." Shortly after, he left, and was seen by Shaw to enter the cabin of Collins, his rifle over his shoulder.

About an hour afterwards Shaw had occasion to visit the cabin of Collins, where he found him lying on the floor with his feet to the door, and a portion of his skull carried away. The wound began a little above the left eye, and ranged over the head to the back portion, about eight inches in length and two inches in width.

Wile has been arrested and lodged in jail to await his trial. He represents the matter as purely accidental. He says that on his entering the cabin, Collins seized a large knife and made at him, and that he was taking up his rifle from the cabin door, where he had placed it on entering, he placed his finger on the cock, and while in the act of elevating it to intimidate Collins, it went off, inflicting the said wound, and killing instantly the deceased. This story is partly corroborated by the fact of a knife having been found by the side of Collins when first discovered in the cabin.

ARMY OF THE TRINITY MOUNTAIN ROBBERS. In the *Sacramento State Journal* appears the following, telegraphed from the town of Colusa, under date of April 22, 11 p. m.: "This evening, at 8 o'clock, the Police succeeded in arresting the last of the Trinity Mountain Robbers. Wilder attempted to shoot Officer Harrison but was shot dead by the officers, who were armed with double-barrelled shot guns, loaded with fifty-six shot, all of which took effect. Twenty pistol shots were exchanged, and a Spanish badly wounded in his leg and arm. Bill Grady alias Bill White, has escaped, supposed to be mortally wounded. Dolph, the Dutchman, was arrested so quietly that no suspicion was raised. Hickman's watch was found under Dolph's bed. The prisoners will be taken to Sacramento and the officers will surrender themselves to the law."

SHOOTING AFFAIR. The *Nevada Democrat* says that Garrett Ahern was shot, and it is thought mortally wounded, in Grass Valley, on Saturday night last. Ahern was very much intoxicated, and about 11 o'clock at night went to the house of John Clark, a neighbor, and commenced abusing Clark's wife. Mrs. Clark went to the door, and Ahern struck at her with his fist, but he did not hit her. Upon this a pistol was fired, the ball from which struck Ahern near the left eye, and entered the head. He was lying at last moments, but little hopes are entertained for his recovery. Mr. Clark was arrested on the charge of firing the pistol, and is now waiting the result of the wound inflicted upon Ahern. A pistol was found under Clark's pillow after his arrest, which had been recently discharged.

FATAL ACCIDENT. On Thursday last, says the *Colusa Chronicle*, a bank caved in, on the opposite side of the river, in a mining claim, about a mile from that place, killing a young man named Eugene Keefe. Deceased was well known and highly respected, and for several years had been a resident near Colusa.

ARMY OF A ROBBER. Albert McRae was arrested by Officer Nugent in Sacramento, on Monday, and is the same thrifty gentleman who robbed a boarder at Hillman's Temperance House, some time ago, of \$2700.

GRASSHOPPERS. These pests, says the *Yreka Union*, have begun already to make their appearance in various parts of the country, as thick as Pharaoh's locusts. Many crops will doubtless be almost entirely destroyed by them.

NEW COUNTY. By the passage of the "Consolidation Bill," a new county has been created out of a portion of San Francisco county, called San Mateo. The officers to be chosen, and the county government to be organized on the first of July.

FATAL CASUALTY. A young man named Francis N. French, aged about 25 years, a native of Illinois, was run over by the railroad cars, at the station in Sacramento, on Saturday, and instantly killed. He was employed on the road as brakeman, and while switching off a car was tripped up, fell on the rail, and the wheels ran over him, almost severing his body near the shoulders.

SERIOUS DEATH. A man named John Siffendale, a native of Scotland, dropped dead the 23rd on Montgomery near Pacific street. The deceased has been attached to the revenue cutter.

DROWNED. Frederick Volmer, of Mocklinburg, Germany, who came down lately from Strawberry Valley, near Forbestown, was picked up in the Bay yesterday, by the Coroner. It was reported that the deceased had \$5000 on his person. The Coroner made a public exhibition of his body at the examination, and the sum of \$83 50 was found.

DEPARTURE OF THE SONOMA. The mail steamer *Santa* got off at 2 o'clock on Monday, carrying about 800 passengers and a little over \$2,000,000 of treasure.

SERVICES BY A BROTHER. An affair of the most revolting nature has just been made public, which cannot but carry eternal infamy upon the heads of the guilty parties.

A brother, possessed of the incarnate spirit of a devil, not only conspired against the virtue of a sister, but succeeded in taking from her that only and irreplaceable treasure which nature had given her, and which to him should have been as sacred as the apple of his eye.

It seems that about ten months ago, the aforesaid brother, who is a young man, and his sister a little younger, were living with their parents, when the brother seduced the sister. About two weeks ago, "the sister," as we shall now call her, gave birth to a child. The parents of "the sister," ignorant of the cause of their shame, intended bringing the sister before a court of justice to make her tell who was the father of the child. The brother employed a congenial spirit to take her across the river to this place, where she is at present. In the meantime the above facts leaked out, and the "brother" took occasion to vacate the premises. He has not been heard of since. —St. Genevieve (Mo.) *Frishtender*, Feb. 22d.

News from the South.

We take the following items from the Los Angeles *Star* of the 19th:

BARTHOLOMEW. Reports from the Monte represent that a pretty sensible shaking was felt in that locality, last Monday night. Some of the good people were stirred out of a sound sleep. It was also felt in this city by many persons.

THE PROSPERITY. The hills and plains present a very pleasant appearance now. The late rains have started out the young grass, and, for the first time this year, every thing wears a green robe. Fears have all along been expressed that the crops of wheat and barley would be a failure, and that there would be no grain.

So great has been the drought, that large herds of stock have been driven off to graze, some to the San Joaquin; some to the San Geronimo country; and some to the Mohave bottom. Many reports have been spread that large numbers of cattle have died from starvation. There has undoubtedly been much suffering among the cattle, but not to the extent indicated.

Now, however, everything is changed. The recent rains have encouraged everybody—the crops which withering for lack of moisture, instead of being turned into pastures to feed famished animals, will yield a fair harvest. At least, such is the opinion of farmers.

SHOOTING AFFAIR. On Monday night there was a fandango at the house of Jesus Dominguez, near the Montgomery, which was attended by a large number of Americans. As usual on such occasions, nearly every one went armed. A difficulty arose between some parties, which resulted in the killing of one man and wounding of another by the City Marshal, Alfred Shelby.

(COMMUNICATED.)

Married:

At Granite City, April 20th, by Elder D. S. Mills. Cox H. W. BOYCE, of Granite, to Miss MARTHA POLLEN, of Sacramento.

May joy and peace thy days attend,
Thy union be without an end—
Live just, serve God, be called of Him
To the marriage supper of the Lamb.

AGENTS' NAMES.

The following persons will please act as Agents for the Western Standard.

Sacramento City	Hon. Jefferson Hunt
Salmon Falls	Thomas Orr
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Russian River	George W. Sparks
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Petaluma	Robert C. Shelton
Auburn, Placer County	G. P. Dykes
Iowa Hill	S. G. Higgins
Grass Valley, Nevada Co.	Henry L. Young
Centerville, Alameda Co.	Zachary Cheney
Minion San Jose, do	J. M. Horner
Union City, do	J. C. Walle
Redwood City	William Hopkins
Santa Cruz	Edw. Whipple
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The various Elders laboring in the States will please act as Agents for the Western Standard, and forward names, subscriptions &c., to this Office.

San Francisco Price Current.

Collected Weekly.

Wheat, in barrels, per lb 7 1/2 a 8
Cracked, in the 7 a 10

Beef and Mutton—
Men's Kip Boots, 15 inch 32 1/2 a 35
do " " 12 " 17 1/2 a 20
do " " 10 " 12 1/2 a 15
do " " 8 " 8 1/2 a 10
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Remarkable Indian Tradition.

The following remarkable Indian tradition will be read with considerable interest in connection with the accounts of the late earthquake at San Francisco. It was originally published, we believe, in the *Alta California*, some six years ago, and appeared with the assurance that the facts embodied were derived from a perfectly reliable source.

Among the old men of the Indian Tribes who until recently lived in the vicinity of San Francisco Bay, were preserved legendary tales of their forefathers' achievements, and still the facts embraced in the sketch below live in recollection. It is said of these Indians, that there are those who have welcomed their parents return from hostile excursions in the country lying near Monterey, by a route along the sea coast, passing over a country since submerged, and where the opening of the bay of San Francisco now lies. "Put this and that together," and at the same time keep in mind the severe "shaking" which occurred in that vicinity some two or three weeks since, and the reader will derive new light concerning the geographical structure of California and the changes she may have undergone within a very brief period of time.

THE LAKE OF CALIFORNIA.
AN INDIAN TRADITION.

The aborigines of California, like those of every other portion of America, have long been fading away before the progressive march of civilization, or mixing with the Spaniards who conquered them two centuries ago, have lost their identity as aborigines. Like their eastern brethren they are leaving their ancient hunting grounds, the homes and sepulchres of their fathers, and wandering they hardly know where, while the white man, as by right divine, takes and calls their lands his own. But still they have their legends and their traditions, and even now they gather around their broken council fires—a mockery of palmer days—and tell, the fathers to their sons, the tales of former times, which their forefathers had told them.

Among the traditions current among them is the following which is certainly full of interest. They relate that where the Bay of San Francisco now is, was formerly a great lake, longer and broader and deeper than the bay. According to their accounts this Lake was more than three hundred miles in length, with no outlet to the ocean except in the rainy season, when it would overflow its banks and a small stream would flow to the ocean some thirty miles south of the present outlet to the Bay.

The ridge of hills along the coast was then unbroken and served as a dyke to prevent the waters of the lake from escaping to the ocean. The level of the lake was many feet above that of the ocean, and is known as the Sacramento valley, and southward covering the valley of the San Joaquin.

On the banks of this lake, centuries ago, populous tribes of Indians dwelt, whose villages lined its shores. Indeed, if credence is to be given to the tales of Indians, the population of California will never equal those ancient days, when the red men fished in the fresh waters of the lake, and hunted their deer undisturbed through the forests.

The hills along the coast are formed of soft sand stone, and through this, the tradition relates, the water began to make a breach, which yearly grew wider, until it burst through and among the hills with tremendous power, leaving steep cliffs and precipices to mark its way. And what was once a lake several hundred miles in length, is now a bay of not forty miles long. This may have been the cause for such a change, but it would seem far more reasonable to attribute it to some volcanic commotion which in those days might have been as prevalent there as they are now in Mexico and Central America.

How far this tradition can be corroborated, must be determined by those who have the means. But no one who has witnessed the steep bluffs around San Francisco, or has passed the singular entrance of the Bay, called the Golden Gate, with its perpendicular walls, or has seen the no less singular bluffs of Raccoon Straits, a few miles north of San Francisco, can for a moment doubt but that they were formed by some powerful agency, either fire or water.

On the hills around San Francisco fresh water shells are found, and the small island of Yerba Buena, which lies directly opposite the town, rising out of the Bay at least one hundred feet, is completely covered with shells, facts so far to prove the truth of that tradition, which has no doubt been handed down from former generations as marking an era no less important in Indian tradition than the deluge is in sacred history. This event may have taken place a thousand years or even twenty centuries ago, as the tradition affords no data as to when it occurred. It is a subject well worthy of study, and which may throw some light as to the origin of the gold dust, and the manner of its distribution over so large a tract of country.—[Miner's Journal.]

There are only thirty-four cities and towns in Russia that contain over 50,000 inhabitants. The population of the three principal cities is as follows: St. Petersburg, 545, 224; Moscow, 373,900; Warsaw, 167,000.

Dreams.

A MAN who is the least inclined to superstition, may be excused if, at times, he gives some credence to either the brilliant or the gloomy dreams which sometimes assail him. Modern philosophy, armed with its hopeless scepticism, has vainly sought to banish among the crowd of fables, these features which prove the intellectual existence of man during his sleep; on the other hand there were many respectable personages of antiquity, philosophers, as well as commanders of armies, with the most eminent writers of Greece and Rome, who thought it their duty to have faith in dreams, on which might depend the safety of a people, a city, or an army, so that without blushing, we may become credulous after the manner of Zoroaster, Simonides, Cassius, Caesar, Plato. But without wading so far back through the flood of time, to search for celebrated dreams, we need cite only a few, which approach nearer to the present period.

Maldonat, a Jesuit, had formed a design of undertaking a commentary on the four Gospels; for several nights he thought he beheld a man, who exhorted him to go on speedily with the work, and assured him that he would complete it, but that he would not live long after it was finished. This man at the same time pointed out to him a certain part of his stomach, in which Maldonat experienced violent pangs, and of which he died, very soon after his work was completed.

A man, who did not know one word of Greek, went to seek out Saumaise, and showed him some certain words which he heard in the night in a dream, and which he had written in French characters. He asked him if he knew what those words expressed? Saumaise told him in Greek, they signified, "Go thy ways, dost thou not see that death threateneth thee?" The dreamer returned to his house, which fell down the following night.

A learned man of Dijon, being fatigued all day with studying one particular passage in a Greek poet, without being able to comprehend it, went at length to bed and fell asleep. He fancied himself transported in a dream to the palace of Christians, at Stockholm, where he visited the Queen of Sweden's library, and perceived a small volume; he opened it and read ten Greek verses, which solved all the difficulty he had labored under. His joy awakened him; he rose, noted down what he had just read, and, finding the adventure of so extraordinary a nature, he wrote to Descartes, who was then with the Queen of Sweden, and described to him all the particulars of his dream. Descartes replied to him, telling him that the most skillful engineer could not have drawn the plan of the palace better, nor the library, than he had done in his letter; that he had found the book in question on the table he had pointed out; that he had therein read the verses mentioned by him, and that he would send him the work at the first opportunity.

Marshall Villars, at the age of sixteen, was a cornet in a cavalry regiment. One night he was on the advanced guard in the camp, and was warming himself before a wretched fire, when he heard a loud voice calling to him to join and mount his horse with his escort. The youthful warrior paid but little attention to this order, but still he heard the voice, and an invisible hand seized him by his cloak. Villars then obeyed, and scarce was he advanced a few paces distant with his men, than the place he had left blew up with a terrible explosion. It seems that the enemy, abandoning the territory, which was threatened by the French army, buried some barrels of gunpowder which they were unable to carry away. The soldiers belonging to Villars had lighted their fire precipitously on the spot which concealed the barrels. The action of the fire commenced by drying the powder, and finished by its explosion. The protecting genius of Villars preserved him from this danger; and also saved with him a handful of brave fellows, who, without the fortunate star which guided him, might, perhaps, have perished.

The writer of this article has heard related the following adventure: "One night, after I had gone my last rounds, I betook myself to sleep, when all on a sudden I dreamed that one of my hot houses was on fire. This struck me forcibly; I rose and hastened to the hot house pointed out to me in my dream, when I had the happiness to arrive in time to prevent, without doubt, a serious misfortune. A fire had actually broken out from one of the stoves, which were always kept burning day and night, and seemed likely, infallibly, to make considerable progress."

Without further discussing we may agree in the opinion, without discussing the cause, that dreams are not what superstition has stated them to be, neither are they what they are defined by modern Philosophy.—[R.]

THE FATE OF MUMMIES.—The mummies of Egypt are sometimes quarried by the Arabs for fuel, and, whether those of the Pharaohs, their wives, their priests or their slaves, are split open and chopped up with the same indifference as so many pine logs. The gums and balsams used in embalming them have made them a good substitute for bituminous coal; and thus the very means employed to preserve them have become the active agents of their destruction.

A lady fellow down South spells Tennessee thus: 1600. He is the same fellow who spells Andrew Jackson thus: 400 Jaxx.

Martin Luther.

A COARSE rugged, plebeian face it was, with great crags of cheek bones—a wild amount of passionate energy and appetite! But in his dark eyes were floods of sorrow; and deepest melancholy, sweetness and mystery were all there. And often did they seem to meet in Luther the very opposite poles in man's character. He, for example, of whom Richter had said that his words were half battles, he, when he first began to preach, suffered unheard of agony.

"O, Dr. Staupitz," said he to the vicar-general of his order, "I can not do it. I shall die in three months. Indeed I can not do it."

Dr. Staupitz, a wise and considerate man, said, upon this, "Well, Sir Martin, if you must die you must; but remember they need good heads up yonder, too. So preach, man, preach, and then live or die as it happens."

So Luther preached, and lived, and he became, indeed, one great whirlwind of energy, to work without resting in this world; and also before he died he wrote very many books—in which the true man was—for in the midst of all they denounced and cursed, what touches of tenderness lay! Look at the table-talk for example. We see in it a little bird, having alighted at sunset on a bough of a tree that grew in Luther's garden.

Luther looked up at it and said: "That little bird, how it covers down its wings, sleeps there so still and fearless, though over it are the infinite starry spaces, and the great, blue depths of immensity! Yet it fears not—it is at home. The God that made it too is in it. The same gentle spirit of lyrical admiration is in other passages of his books. Coming home from Leipzig in the autumn season, he breaks forth in living wonder at the fields of corn. 'How it stands there,' he says, 'erect on its beautiful taper stem, and bending its beautiful golden head in it—the bread of man sent to him another year.' Such thoughts as these are as little windows, through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visible, across its tempests and clouds, a whole heaven of light and love. He might have planted, he might have sung—could have been beautiful like Raphael, great like Michael Angelo.

As it was, the streams of energy and modesty met in his active spirit. Perhaps, indeed, in all men of his genius one quality strongly developed might force out other qualities. Here was Luther a savage kind of a man, as people thought him—a wild Orson of a man—a man whose speech was ordinarily a wild torrent that went tearing down rocks and trees—and behold him speaking like a woman or child.

THE MODERN INQUISITION.—A newspaper of Turin publishes a letter from Rome, giving an account of the present condition of that dread tribunal, "the Inquisition," with the name of which are associated injustice, cruelties and horrors of the most fiendish character:—

"The old palace of the Inquisition having been turned into barracks for the French troops, the tribunal has been transferred to the interior of the Vatican, where the Dominicans occupy a part which none but those who have grown old in the palace can ever find, such is the intricacy and multiplicity of the stairs, passages, and secret corridors that lead to it. When the inquisitors want either to arrest or question you, they neither send officers nor a warrant; such extreme measures are only reserved for those who attempt to escape; but a gentleman calls on you in a quiet way, and informs you that the on Holy Office requests the pleasure of your company. Should you happen to expostulate, the quiet gentleman politely suggests the expediency of being punctual. When you reach the outer court of the Vatican, you find a priest who conducts you to the tribunal, and if you are only summoned as a witness, it is he who conducts you back. When in the presence of the inquisitor you are made to swear that you will speak the truth; your answers to the questions put to you are written down in Latin, and before being released, you must take another oath that you will reveal nothing of what you have seen or heard."

NAPOLEON'S NATIVITY.—The French seem to claim the great Corsican as peculiarly their own, and feel a little of his fame reflected on themselves, still they have never been entirely alone in claiming him. All allow him to have been a great man, and some—Abbot for instance, (as, see the preface to his history,)—that he was a man of most peaceful inclinations, and, as such, an ornament to the world, and one of its illustrious citizens. Indeed, the world in general claims him as a human wonder, though we trust that such a wonder will never again appear. His nativity, however, we never heard disputed before yesterday. We had taken a seat in an omnibus beside an enthusiastic Hibernian, who declared and pointed his declaration with an oath—that no great man was ever born outside of the limits of Ireland.

"What will you make Bonaparte?" inquired a forward specimen of young France, who was also a passenger.

"Bonapart, Bonapart, is it?" exclaimed our Hibernian friend, "faith, it's me knew Bonapart well when he was a boy in old Ireland. We used to go to school together, but it wasn't Bonapart they called him, but Boney Patrick, at your service."

Anecdote of Gen. Jackson.

As the south west, the people delight to spin yarns of Gen. Jackson; of his daring, love of justice, and the prompt way of administering "that article," when he found it necessary. I was on the Mississippi last summer, when I heard the following story, which, never having been in print, I send you for the benefit of your readers.

The General, then Judge Jackson, was holding Court, a long time ago, in a shanty at a little village in Tennessee, and dispensing justice, in large and small doses, as seemed to him to be required in the case before him. One day during court a great hulking fellow, armed with pistols and bowie knife, took upon himself to parade before the shanty Court House and down the Judge, Jury, and all there assembled, in good set terms.

"Sheriff," sung out the Judge, in an awful tone, "arrest that man for contempt of Court, and confine him."

Out goes the Sheriff, but soon returned with word to the Judge that he had found it impossible to take him.

"Summon a posse then," said the Judge, "and bring him before me."

The Sheriff put out again, but the task was too difficult; he could not, or dared not to lay his hands on the man, nor did any of the posse like the job any better than he did, as the fellow threatened to shoot the first "skunk" that came within ten feet of him.

At this the Judge waxed wrathful, to have his authority put at defiance before all the good people of the vicinity, so he cried out from the bench, (it was literally a bench) "Mr. Sheriff, since you can't obey my orders, summon me, yes, sir, summon me."

"You, Judge?" exclaimed the amazed Sheriff.

"Yes, me, summon me! By the Eternal, I'll see what I can do."

"Well, Judge, if you say so, though I don't like to do it, but if you will try, why I suppose I must summon you."

"Very well," said Jackson, rising and walking to the door, "I adjourn this Court ten minutes."

The ruffian was standing a short distance from the shanty, in the centre of a crowd of people, blaspheming at a terrible rate and flourishing his weapons, vowing death and destruction to all who attempted to molest him.

Judge Jackson walked very calmly into the centre of the group, with a pistol in his hand, and confronted him:

"Now," said he, looking him straight in the eye, "surrender, you infernal villain, this very instant, or by the Eternal, I'll blow you through."

The man eyed the speaker for a moment without speaking, and then let fall his weapons, with the words, "there, Judge, it's no use, I give in," and suffered himself to be led off by the Sheriff without any opposition. He was completely cowed.

A few days after this occurrence the man was asked by one of his comrades why he knocked under to one man when he had before refused to allow himself to be taken by a whole company; and his reply plainly showed the estimation in which the determined and daring spirit of Jackson was held through the country.

"Why," said he, "when he came up, I looked him in the eye, and by —, I saw shoot, and there wasn't shoot in nary other eye in that crowd, and so I says to myself, says I 'hows, it's about time to sing small,' and so I did."

RESPECTABILITY.—Very recently Mr. Forrest played an engagement in Baltimore. One morning, while at breakfast, says a contemporary, the colored man that waited on him ventured to say:

"Massa Forrest, I seed you play Virgilus de oder night—I golly, you played him right up to de handle. I tink dat play just as good as Hamlet. Was it wit by the same man?"

"O, no," said the tragedian, amused at the communicative spirit of his sable friend, "Hamlet was written by Shakespeare, and Virgilus by Knowles."

"Well," said the waiter, "dey's bofe mighty smart fellows. It's an actor myself."

"You?" said the astonished tragedian, "why, where do you play?"

"Down in de 'ssembly rooms," was the reply.

"We've got a theater, stage, and scenery and dresses, and every ting all right. We plays dere beautiful."

"What have you ever played?"

"Why, I've played Hamlet, and Polonius, and de Grave Digger, all in de same piece."

"How do you manage to rehearse?"

"Why, we waits till de work is done, den we all go down to de kitchen and rehearse."

"But, what do you do for ladies?" said Mr. Forrest.

"A! dar we stink! We can't get no ladies." "Why, won't the colored ladies play?"

"O, no," said the colored actor, de colored ladies tink it too degrading."

The great tragedian asked no more questions.

A little girl who had heard her father lamenting the light fall of snow, and expressing a wish that more might fall to enable him to indulge his desire for sleighing, while saying her prayers a few evenings since, after invoking blessings upon her parents, stopped short and asked:

"Mother, shan't I pray for those two inches of snow which father wants?"

Latter-Day Saints' Publications.

The *Dawson News*, a quarto of eight pages, published weekly in Great Salt Lake City, is the Organ of the Church in Utah, and is edited by the Hon. Albert Carrington. There is a very large amount of most excellent reading matter in the columns of the "News." The History of Joseph Smith—the discoverer of the First Presidency and Quorum of the Twelve, and other items of Utah news, with the large amount of choice selections, published in this paper, make it invaluable to all interested in the Kingdom of God. We expect to be able hereafter to furnish the "D. N." to all who may wish to subscribe.

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We also receive the *Mormon Star* every Mail from Europe, and have a few copies of the seventeenth volume for sale. The "Star" is edited and published by Elder Franklin D. Richards, one of the Twelve Apostles, and contains, besides a variety of original articles from the mastery pen of the Editor, all the news of interest connected with the Missions of the Church in Europe, with excellent expositions of doctrine from the pens of the different Elders. The price of the "Star" in this country, including American and English postage, (which is two cents on each number in both countries,) is \$3.25.

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1-4

INFORMATION WANTED.

ABOUT BENJAMIN SPIKING, aged 19 years, who it is supposed, left Illinois for California in company with his brother, about five years ago. When in Illinois he was placed under the guardianship of one James Bonnell. Any person knowing the above individual, or can give any information regarding him, will please communicate with the Editor, and confer a favor on his relatives.

1-4

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The First No. of the above Work was published in Liverpool, by Franklin D. Richards, in July last, and will be continued monthly until complete.

Persons wishing to obtain copies can leave their orders at our Office, No. 1184 Montgomery Street. Immediate application should be made, to enable us to forward our orders to Liverpool, and obtain them as early date.

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WE HAVE received, and have on hand, the following works,—imported by Elder F. P. Pratt—illustrative of the doctrines of the Church of Jesus Christ of Latter-Day Saints: they can be had by applying at the office of THE WESTERN STANDARD, 1184 Montgomery Street.

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INFORMATION WANTED.

ABOUT PETER HOAGLAND, a young man who left Great Salt Lake City, U. T. in October 1849, for California, and has since that time been residing in various parts of the Mines.—Where last heard from he was in company with a young man, by the name of Samuel Fox, from the same place, in the vicinity of Nevada. Any person possessing information as to his whereabouts will confer a favor on his relatives, by communicating with the Editor.